

W A 4106
Lamentation

FOR THE

**Reigning Abomination of Pride in
the Congregations.**

THE Reformation which Pendarvis wrought;
Is by the Gather'd Churches much forgot;
How then were needless things thrown all aside:
But now the Churches wallow much in Pride:

The Gifts and Graces of Saints then did flourish,
But now Religion likely is to perish:
A worldly spirit hath the most basest;
And all to th'end that they fine Clothes may get:
Oh foolish people, and unwise, delight
In toys and bawbles, but your glory slight:
It was your Honour once to separate,
From sinful Persons, and their folly hate?
What is the Reason you so much decline
Sobriety, which once did make you shine
In th' eyes of God, of Saints, and of the World,
Without your tawdry Dressis, or Locks Curl'd:
Must you, like Dinah now, view Hamor's Land,
And with their Daughters in their Manners stand:
Is this for to be godly, or like God;
For shame amend, or else expect the Rod.
Is this a time to wear Ear-Rings and Laces?
Your New-found Fangles, Veils like spotted Faces,

(2)

*Your Magpie Armes, and Faggoted up-sleeves
Shew of Pride y^e are guilty, Pinacled like Thieves,
Each Kitchen-Drudge almost hath got the Ail
Of Pride, with silken Garments at her Tail.
Pride's now grown Rampant, and it leads the Van
Of other sins in every foolish One:
I could say much more on this Subject, but I fear
My Labour's lost, there's few will lend an Ear:
The Country, City, yea, the Churches too
Do much exceed excess, will all undo:*

Prov. 12. 1. Jer. 13. 16, 17. Hos. 4. 15.



Some

Some Reasons why mean and low Persons (especially Professors of Religion, ought not to wear Rich, Fantastical or Gay Clothing.

FIRST, because (as the Learned Caryl hath observed,) that all Mankind are not of one Rank, the Holy Scriptures giving us an Account of at least twelve degrees of Persons, mentioning their Robes, Garments, or Attire, (I want room to produce proof.)

2. *Reas.* Because Persons going beyond their Quality and degree, break that Law of God, *1 Pet 2. 13, 14.* which enjoyns obedience to Magistrates, the Law of this Land being such, That all Persons should be known by their habit, to prevent fraud and deceit. See *Stat. made 24. of King Hen. 8.*

3. *Reas.* Because it tends much to the Nations impoverishing, especially the Poor in it, although it employs many.

4. *Reas.* Because it much unfits mean Persons to fall in with mean employments.

5. Because it provokes children and servants to be stubborn and rebellious to their Parents and Masters, especially if they are poor; daily Experience declares it.

6. *Reas.* Because it exposes Females to hazard their Reputation and Chastity.

7. *Reas.* Because it tends much to the scandal and reproach of Religion, giving just cause to vicious persons to brand all for the sakes of such Gairish Professors, by crying out they are as proud and fantastical as any.

8. *Reas.* Because it greatly grieves the Sincere in the Congregations, and weakens the affections of Christians towards each other,

9. *Reas.* Because it stumbles many, and thereby hin-

ders the encrease of the Churches, and hath caused many to fall in with the Quakers, and leave the Churches.

10. *Reas.* Because it ties up the Hearts and Hands of most from doing Acts of Charity, where necessary calls for it.

11. *Reas.* Because much deceit and cheating is carried on by worthless persons, under a garb of Gentility, as experience often proves.

These Reasons being seriously Considered, may put the Congregations upon using their utmost endeavors, for Prevention of the many Evils that do, or may accrue by the suffering of extravagant Attire amongst them. Consider of it, take advice, and speak your minds, Judges 19. 30. But some may say, there is no Reason why this should be Published, seeing that there are larger things in Print already of this Nature.

There is two Reasons why this should be Published, First, because many Persons will not buy Books already Printed, that strike at their Darling-sins. But many will have this for Reading. Secondly, because many are so greedy of the World, to maintain their Pride, that they will not give themselves time to read a large Book, though lent them: This will expend but little time to read it, and they may consider it; as they labour, or are attiring themselves.

Published with the Consent and Desire of sober Persons both in City and Countrey.

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